[redacted]

Must Remain in
Transcription Room

M 1614
THE BARN
SATURDAY JUNE 28, 1969
SUNDAY JUNE 29, 1969

PART I

MR. NYLAND: It's always difficult to find the right time when we should have finished with the meal, at least satisfied your hunger - and before the coffee - and I usually try to gauge it by the sound. If I don't hear much noise any more it means that people get through so that I can then hold forth. I want to say something about the general atmosphere, the changes and the things that may be ahead. Last night I talked a little bit about the outside conditions. Today it is the question of the Barn, activities here and also at the Guest House. It is a unit. The Guest House belongs to the Barn. And the Barn furnishes the people who will stay at the Guest House. There are certain rules about the Guest House, when it is going to be changed into - much more like a motel. When the different people who are there now have been permanently, when they find some kind of a roof over their head so that

they can start to live by themselves; the time limit that one can stay at the Guest House varies a little bit, dependent on what people can do there, and for a certain responsibility there they might take in running it, and also those people for whom the Guest House, as an atmosphere of some people who are there also, might be quite useful. As far as I'm concerned I will remain the judge about how long each person can stay. And it simply is a question of how to expose some of them to a kind of a therapy to see what will happen to them under certain conditions and to that extent, I want to watch them. At the same time you have to understand this kind of an attitude a little bit better. If you want to call this something like a school where people come for a definite reason in order to find something about themselves and to be able to live an atmosphere where they can develop, then of course it is a school where there has to be a certain organization and a framework into which you have to fit. At the same time I'm not a school-master. And very much removed from even being a superintendent of schools. I want to have an opportunity for people to live here if they wish; to do Work on themselves if they wish, to have contact with the outside world and still having roots in the Barn or the Guest House, or in the surrounding country , if they wish, I create to some extent opportunities for them, if they want to take it. I am not forcing anyone to stay. I do not give orders. All I wish to do is to hold in front of you an ideal of something that perhaps people could strive towards and where it may be necessary to have some information of how to reach it if something is actually instilled in one that you want to reach that kind of ideal for yourself. There is of course an

opportunity to discuss and argue. And of course that naturally I would have to do if certain things are not explained well enough. But there is no compulsion. As I say, "The opportunity is created when I also hold up in front of you an ideal towards which you can strive, it depends on your trust. If you have belief in what I'm trying to tell, and you think that that is right for you, you will then have to make up your mind if you wish or not. But if you don't wish, I am not telling you that you should wish. You are free to go any time you wish. Any time it becomes too much, you go. I don't want to keep you here against your will. But when you do come, then you are in that framework of belonging to a group of people who try their best to find out where is their Soul, and if their Soul is not there but could be made, that then they become interested in how to make a Soul. Like a person can make a chair. So it is - you have to understand this as that kind of a school, completely free; and, I would almost say completely bound. Because when you are here on your own free will, then you are also subject to certain rules which apparently are necessary in order to maintain a level of the kind of Work which we all have in mind - at least all of us in our good moments. That sometimes I'm a little harsh and sometimes too lenient, sometimes strong, sometimes weak, sometimes kind, sometimes very obnoxious. All of that belong to that kind of a job I seem to have. And you take it or you leave it. And when you take it, you digest it as well as you can. It rests entirely on your Conscience. And there is no one who can judge about

your own Conscience. You are the only one who knows. And for that reason there is no question about telling you how your Conscience should be, how it should look, what kind of a color it should have, what kind of a dress it should wear, how it even should behave. It's all up to you, because your Conscience is a little child that you try to form and educate, and also again like a little 'I', you hope that in time it will tell you the Truth about yourself and that there is no maybe about it when the Conscience has grown up that it could become a force for you in your life. The Guest House will from today on be under the management of Marilyn. Marilyn is in full charge. Whatever there is at the present time, Marilyn will set up certain rules which of course, wise as she is, she will discuss with Robert and Lynn, who have had a great deal of experience. And if there are certain things that have to be decided, I will have to put the weight in one scale or the other. Marilyn is in charge and her word is law. If she finds that there is too much noise and she tells people to shut up, they shut up. If there are people who drink too much and they shouldn't, then she can tell them to get out. If there is too much noise in listening to the radio at night, she can tell to stop it. If there is something in your room that you occupy that is not entirely correct and she comes in and inspects it and tells you to clean it up, you clean it up. You understand that now? It sounds now a little autocratic. And it is sometimes difficult for Marilyn to be that, and that is why she has to be backed up by Robert and Lynn and myself. In order to help her, Bill Merritt will be there also and stay and do

whatever he can with responsibility that will be laid on him. And in addition there will be Judith (Raigne!?) and also Phillip who for the time being will be there. That will form a nucleus for the Guest House in order to receive people from abroad - not those who already live here and that gradually those who are now living at the Guest House, I hope they will find a proper place. I understand it is dependent on making some money and having a job or having trasnsportation and no car, and of course it makes it difficult. I know that. And there is a certain amount of lenience that is connected with it, but at the same time also a firmness. Because I don't want to go through half-way the summer and still have the same kind of conditions. I don't want noise after ten o'clock. Amity is a lovely little place, quiet. I would like it to be dead again. You see what I mean by that? It was a nice slumbering little town. And now we come in and disturb it and have disturbed it already much too much. That has to be returned to its original setting of a rural community where people in the evening can sit and talk quietly without too much noise. And if they want to go to bed that they are not being disturbed by cars driving up or doing any kind of a thing after eleven, twelve or one o'clock. It can happen at times of course, but those are, you might say, emergencies. The atmosphere of that Guest House with Amity has to be changed. It has to be cleaned up. We're working on it. I know that. And we are working on it I hope, intensely. There are certain number of cars which don't belong in front of the building. We will make a parking lot in the back, when the people who are living there now so-called

'permanently' have moved, then of course there will be less cars. But mostly I don't want music or I don't want discussions, I don't want even listening to tapes. I don't want anything after ten o'clock. You will retire to your room or you can sit quietly on the porch and talk a little bit. And don't drink too much. And whenever that is now at eleven, there is now what we call 'tattoo', that is, closing of the tap of beer and all the rest - of wine etcetera etcetera like in the Barn. That is the time you go to bed unless you have something special to do, and if that's the case, then be careful that you don't disturb other people. When there is something that happens that you are that late, then be very quiet and don't really do it if you're the only one who happens to live there. The same applies to Jim and Joan, as far as their house is concerned; it will also apply to David, it will also apply of course to Robert and all the different people like Eddie who are living there; they have to conform. This Amity is changed because of us. Otherwise nobody else perhaps would have moved in, certainly not the kind of people that we are, and I don't want to have it degraded simply because it happens to be a happy-go-lucky kind of an affair. It has to have dignity and it has to be maintained. I will personally come at most unfortunate times to see that certain rules are now adhered to. I will take the time off to make sure that that what I'm now talking about is going to be followed up. You understand why I say these things - for your own benefit? You understand that the responsibility is still very far to seek, you know well enough that people still are stupid, that they go out in a truck without any brakes, that they run into all

kinds of trouble because of it and again engage the police - why is it necessary that we are that kind of god-damned stupid? Why shouldn't we once and for all get wise to ourselves and what we are and what we want to do and then live in accordance with it? And it's not something that happens to be just at the barn. It happens also at other places which is a general indications of our civilization. And it's got to be changed because that is the reason we are trying to Work on ourselves. The question comes up also at the Land at San Francisco on the West Coast. And recently in leaving there on a Sunday, just when they were packing up there were two deputy sherriffs who came up and wanted to inquire, "What was all that digging about that they were doing up there on that hill?" Because they become suspicious that someone was killed and they were burying the body. And of course they were invited to go up and look. They said, "Well, no, no, we're really not - but - some kind of crank sent out sone kind of a note that some digging was going on - you never can tell - maybe they are Communists, trying to reach China on the other side." Such stupidities do happen. And when they do happen, you turn your back and you don't become engaged in them. For yourself you have to know something that you are interested in and you have to have the strength even to show it. If I say about dignity, it becomes you to be a man. And to the extent that you possibly can, already now, even if you are still youthful and in swaddling clothes, that gradually you should shed them and you behave like you ought to behave and not like the ordinary youth that we are so familiar with at the present time. There is no need for that. There's

no use talking about Gurdjieff unless you can put it in the right place within yourself. Whatever difficulties you might have, try to straighten them out. If you cannot for yourself, talk to someone who is a little older who perhaps by maturity can advise you. But have a certain earnest, really serious attitude. Not with a terrible face and morose - moroseness written all over it. You can be - my God, you can laugh all you wish. You can run around if you like, as long as you be decent about the running around. All kinds of things happen which I don't tell you about. I don't think you're entitled even to know it, and I don't want to parade as having this and that and that as an experience. What's the difference? They will be settled in time. It has taken a little longer since we came back, I think, for you to understand what I meant when I had the first talk about it right after the trip. It is not right yet. And it's got to change a little bit more. There has to be much more of the responsibility and the taking of that and the willingness to do things. Not just talk-talk. That applies to all different phases of our particular living here. It applies also to the activities which we are trying to do and build up and the stupidities that have been committed in the past, partly because of my fault probably, but whatever it is, it's time that we see things straight in the eye. What are we trying to do for ourselves? And if you understand that that, in that kind of freedom, you put a law on yourself. There is a saying by German "In der

" It means, "In the limitation the master shows himself."

It is sometimes the compelling influence of that what you call for yourself your framework within which you want to operate. I remember a conversation with De Hartmann after he had played some of his own music. It was at his house and there was no one around; he played it because he wanted me to hear it. And after that I said, "You know what is interesting, you create for yourself first a law and a frame in which you then have to operate to the best of your ability, and by being able then to use certain notes within that framework, you have a terrible task to fulfill." And he looked at me and said, "Yes, you're quite right. That is really the way I write and compose music." And this is what I mean. One sets up willingly a certain frame ~~within~~ in which one wants to live. One knows perhaps what is involved. And perhaps you don't. But perhaps you are willing enough to be adventurous to find out. And when you become sufficiently mature, you will know that in finding out - whatever the conditions are belonging to that kind of framework, that they are useful or not. And at that time you make a decision. "I'll continue with this within whatever is found and whatever I find of myself, or I leave." It is this question of 'yes' and 'no' that should determine for yourself what you want to do with your life at the Barn and in these kinds of activities. It will be worthwhile to think about that this afternoon after we finish - after I play a little bit and that, you might say, you loaf. But really it's, you see, 'where is your place and do you want to stay there? Or do you want to change? To what extent are you willing to take certain orders? Don't come to the Barn when you're sick. Don't come to the Barn

when you have all kinds of ideas of where you would like to work - in the sun or in the shadow - near the brook or in a field, or just carrying a couple of papers around - you take what the Barn gives. And maybe it is something you hate like Hell. Get into your car and go back. If you cannot stand these kinds of things you will never learn how to meet conditions in life afterwards. Don't think that life is made up of your friends. You will meet all kinds hof people. And they will want to meet you, sometimes because they would like to say certain things and sometimes because they would like to vent their crelty and wrath on you. People are mean in general. Whatever it is that maintains them and whatever motivates them, most of them are self-ish, and they don't consider you. And you have to consider them. And still in that process not lose yourself. This is the idea of living here. You can find out what you are and at the same time you have a chance of building something so that when you get out in ordinary life that then you can remember that and perhaps at times fall back on it. And maybe at times even it could become a savior for you.

I hope you have a good afternoon.

COFFEE

- - - - - - - - - - -

MR. NYLAND: Again, this is in the nature of an experiment. I thought that I would be the only one facing the sun. I don't know if this bench is the right place. I don't know if the time is the right place. When we say it's five-thirty, I thought the sun would be still quite a bit higher than it even is now - it's not very high still, so it doesn't

seem to help. Maybe it's worse because the sun is a little bit further and because of that it shines more in my eyes. You see, last time, Sunday, I said, "We won't take any recording." Look, there it is again. You can't trust me. I sometimes make statements, and you must remember that, that you have to verify it for yourself. If you can believe in it, then you know for yourself it's your affair. If I make statements that look like promises, you must be very careful to know if it actually is accomplished. Those certain gestures that Gurdjieff used to make which had to do with the reality of . The gesture was . When one makes that gesture, that what you say is the actual truth. If that isn't there, one says many times in order to help people to come to definite conclusions. Gurdjieff was very much like that. He would start to - on a certain thing, and whatever little life that I had with Gurdjieff every once in a while, simply it was not easy. He would say, "You go with me to Switzerland." So of course I was happy and in seventh heaven, that would be just wonderful. So it meant that I had to make sure that I got a visa, and I went and wore out sole leather to run from one place to the other and get clearance for the car, for this and that, that everything arranged, it was two days or so before he would go and the next day I said, "Yes, yesterday was
I went and tried to fix the things up and then at the time when we were going to leave at six o'clock on Saturday morning. On Friday evening he said, "No, I think no, I think we better not go." Well, I went through all the rigamarole of trying to go, and of course was

happy. Then when he said, "We won't go," I was unhappy. These are the kinds of things that will happen also with us. And it's not that I want to imitate Gurdjieff in any way whatsoever. But I think it is necessary that you learn to stand on your own feet. When there is something that I absolutely mean, you will know it, without any doubt. And otherwise whatever I might say is perhaps in the direction in which certain things could take place. And quite definitely that is the truth, it could take place. So it is not that I am telling you a lie, but I tell you something that perhaps might change. And that has to be verified by you. And then when you make a decision and it is yours and not mine, little bits of stories every once in a while will come up. They are limited. I am not the kind of a person who would write a book about 'what Gurdjieff did to me' or how I looked and what influence he had and so forth, because I don't think it is important. But every once in a while little bits of things of his way of doing, and how his attitude towards me, and many other people, because it was not a question that I was singled out for any particular reason. But I have had influences. During the prohibition when he wanted me to take Armagnac until we came on the and landing in New York, and he said, "You, mister, you take - you take two bottles - just put in your coat pocket nobody will see you." He said, "You take it in." And of course I was in a quandary because - who would want to go against any kind of an order like that from Gurdjieff? And I knew damn well that if I went there, the customs officer would look first at my coat and see the Armagnac in the pocket. So I had to make

up my mind: 'What will I do?' Not follow what he said? And that for me is like almost insubordination. And if, on the other hand, I decided not to take them, I would only go against him, the kind of a knowledge which I simply assumed that Gurdjieff didn't have. It of course was awfully silly. Because how do I know what he knew? But in any event, the story ends that I didn't take them and left them on the table in the cabin, and the next morning I did not have any Armagnac. An interesting thing is that Gurdjieff never accused me. He wanted to have either 'yes' or 'no'. And he put up in front of a person the possibilities of choice. Then you could choose, and that was your decision, it was all right with him. You see from an unconscious standpoint it doesn't matter if you were left or right. You can go either way. That what counts when a person goes straight. That would lead to consciousness. Unconsciousness, left, it may be five-thirty; right, may be six o'clock. What of it? Left may be no recording. To the right may be recording. What is the difference? We are living here simply to find out what we are. Sometimes I say "left' is having a meeting with questions; 'right' is a meeting without questions. Also that you have to consider. To what extent do you think that you get certain things out of any kind of a meeting? And then when you start to verify for yourself what it is that you want, where is the level of the meeting that gives you for yourself that what you want and that you really need when you're clear about it? You really don't care very much what I'm doing. Because there's always an opportunity in one meeting or another, it doesn't make any difference really if it be on a Tuesday or a Wednesday or a Friday or a Saturday or a Sunday. You know well enough that I always talk about Work. And that there's always

something that I'm sure that you can take. And out of a variety of different kinds of subjects and things that we formulate in a certain way, there is always something that when you're attentive that you can take home. When you do that, that is the purpose of the meeting. When you come here for a Saturday or a Sunday and you Work, there is always something during that day that can talk to you. And if you then are willing to listen to that which perhaps is being said, and maybe I say that the outside world talks to you, not me; or the conditions, the work that you're attending to, or the way you are behaving towards that kind of a work that you are doing. For that you have to know what is being said to you. As you live your day here, and it is your day that is spent in the surroundings which I think could talk to you. But you may have to listen once in a while. And every once in a while when you're so much engaged and identified, of course you don't hear anything. You don't even hear the birds. So it is really entirely a question of how you are. And I say many times, "When you come to a group, what do you wish?" If you can extract something from it at the point where you now need certain things and you feel and it is such a complete need for you that at that moment, you would have to ask a question which is really concerning you, then of course you would say it; you would explide. Grudjieff once said to a person who had a question and Gurdjieff didn't want to answer him, and time and time again he would ask; he wanted to know. And Gurdjieff always evaded, didn't want to tell him. And we happened to be out wading and swimming in the ocean, and they got quite a bit away, the two of them from the shore, and at that time this

man said to Gurdjieff, "Either you tell now, or I kill myself." And then Gurdjieff told him. These are little things. They are like little vignettes. There is not much more meaning than just to the person who experiences them. They have a meaning as an example of what sometimes has to take place in a man before he actually is entitled to receive a certain amount of knowledge. Because the knowledge that he might get will maybe destroy him if it is given too prematurely. I've said so many times that you always will receive that what you're entitled to. It doesn't make any difference to what kind of a meeting you're exposed. You can only take what you can at that time. It depends on the level of your being. When you think you can take it, you can digest it, use it, eat it. And then in the eating it perhaps becomes apparent in your behavior or it might give you more insight about yourself. But when there are certain things that can not enter and there is a certain state in which you are where you're closed that many things can pass by simply having their own value but no value for you. It depends on the level of your being. And that you cannot change so easily, not even by coming with a face with a great deal of seriousness on it, because it doesn't affectyour real state. The reality of your level is determined by the experiences of your life, how much you have taken of the experiences into yourself, what the meaning has been, and what has been the result for you; and as a result of that you behave now in a certain way; young or old, it doesn't matter. At certain times you have a level of your being and you hope that tomorrow that level might be a little raised and you do make attempts in order to understand what is

the kind of thing that will crank it up as it were, that will really give support to something, that when you want to raise it you have a jack of some kind that you want to manipulate so that what is the level can be a little higher tomorrow because of today, and the day after because of tomorrow. And this is the way one has to learn how to live in life. So that whatever opportunities come, you extract to the extent that you can, and not be morose when you cannot extract more. At most you become a little suspicious that sometimes certain things are said, and you say, "Well it must have something," and then five minutes later you happen to think again and in the meantime the kind of a juggernaut of your logical reasoning has gone on and rolled on and on and there is no stop. And maybe you have to come back again and maybe you have to where it really - where you lost it or where it got too much for you, or where you are filled and you couldn't take any more. And that is the level of your being, how empty you are. To the extent that you're empty, to that extent you have a wish. But even the emptiness doesn't mean it will be filled. It depends on your openness to show for your thoughts the knowledge that you know you're empty and therefore you want to receive. Because you can say that you're empty without feeling it. And it doesn't then make any difference to what kind of a thing you're exposed. You can go left or right and it still remains unconscious. How often will it happen to you that actually you realize that what is taking place will affect you like a flash of Infinity, hitting you at a certain place and in which then you feel as if you are struck and that something has taken place in you that almost burns

you up because it will destroy at times and you must not have any fear that it will because that what is destroyed will be of this Earth. That what will not be of this Earth and which is already in you never will be destroyed by any act or Mother Nature, by any act of any subjective person, not even by an act of a person who might be a little objective. Because that what is putin that kind of a form is usually in such a way that something can be taken by you. And if you cannot, you have to Work. Maybe you can grow up. Maybe you are very young. Maybe there are certain things in life that still have to be opened to you, and maybe you can live in anticipation and hope. The attitude that one should have all the time is: How can I retain this wish for wanting to continue to live, so that in that life that I want to live, and I want to live it as well as I can, that there are many opportunities for me that I say, "Tomorrow - tomorrow ought to be different. If I can make it now different. If I now can realize what is taking place within me that then maybe tomorrow I can be a little bit more open for that what I want to receive." You want to grow up. This is the aim of yourself. And for that you do all the different things, including coffee, including coffee, including sitting on the grass, including listening a little bit. What it is, again and again for you - I told you that on Wednesday - what is your life? What do you expect? And that becomes, I would say, clearer and clearer for you, because w e put the pin on the nose now. Where is your Work? Where was your Work today? What did you do? -Or was is a picnic and where was it attempt? And this is not a question you have to answer today. It is a question again the same way as what I said at noon. I hold up in front of you. It's up to you to decide

what is it that you will like that you call your life. It's up to your Conscience to find out what it will say and it is up to you - the rest of you in your thoughts of how much you can understand it in that kind of a language. God sometimes talks in hieroglyphs. It is absolute abracadabra. It is something that one cannot fathom. One doesn't know what is meant and sometimes for years you walk with an idea, "What in Hell's name?" That's what you call it - Hell's name, because you don't dare to say, "What in Heaven's name is it?" It has no quality of Heaven at all. It is something that is horrible for you. And you have to live through it for some reason or other. And whatever word you want to use as Karma, it doesn't make any difference to you. The level of your being determines how much you can take and how much you have to Work with or whatever the result will be - I hope it will be constant hope. That is, that you will not lose that desire - for Life itself. And that Life can give you then at times, Light. But you have to Work. Mother Nature will not give it to you. I've said so many times, "Mother Nature is not interested in your Conscious State." Mother Nature is much too busy with her own, to help maintain the level where she is to the extent that she is able, as Mother Earth has requirements for certain purposes of growth, and that for that, all people on Earth are sacrificed, until they themselves realizing that they are a black sheep, or not belonging to the herd, then there is an entirely different set of responsibilites which are set up and which start with one's Conscience in the unbelief that that what is ought to be the way it is and the way it looks; that things are not the way they

look all the time, that they are upside down, and that they are flies instead of elephants, and reversely, and that they have to find out what is this god-damned Kundabuffer and the consequences of that under which I happen to live still, believing that it still exists, and then when it is said that it's only the consequences - why consecquences even now when I wish to Work? When you start to think- because with that of course you know that there are many times that there are little valleys of death for you and that you have to concentrate every once in a while on how to get the enemy out of your camp. But you must realize that every time that there is a difficulty in the way, the difficulty is probably for the purpose of realizing that it is not that easy as you still have to Work and as it is not always roses, roses, and that the thorns will come and mix with the roses, and sometimes the thorns - they float on top, exactly like in any kind of a fusion process that what is the dross will come to the top. That is what you will see first. That is your so-called 'evil manifestations', your stupidities and all of the nonsense and the realization of what is that that you want to Work with - and look at it - and how it is unconscious all the time and how apparently there is no room for something else. The skimming off process - that is really what is necessary with that kind of a fusion until you get the purity of gold. That what we wish is inside. That what is not only the essence but what really is that what makes you alive, and the digging for that is really the trying to find the treasure - what is there hidden for you. So today is like that. You Work. You said - what, how long - movements - all right, movements.

And then what? The Sun is still light. Why don't you? You see - again I say, "You don't believe me because with talking like this it seems as if I force you." All I do - and for God's sake understand what I'm trying to do - I'm not putting anything so that you have to do it. I'm only making it so god-damned difficult for you not to do it. That I know. Because many times I'm quite convincing. And you cannot counteract it in any way with your ordinary knowledge because you don't know how to counteract that because you know I'm telling you the truth. And if there is something in you that recognizes that and of course you feel compelled to some extent to adhere to it and to see what you can make of it. That, you might say, is that kind of a strength so that you can say, "I accuse you because you force me to do this -" I don't. You are forced because of the presence of something that you know damned well what is right. So when I say again after this and the sun is still high and there is still work to be done, don't go home yet - it's Saturday. Maybe youwork the whole day until you can't see and nail any more because the darkness has set in and the hammer hits the nail just next to it, or it hits your thumb. It is useful for that kind of thing. Sometimes I've worked in moonlight, to continue in full moon. And I remember shingling a whole roof in moonlight in Brewster - working until two, three o'clock in the morning, with moonlight. That is the kind of amibition that I feel, you see, that sometimes is lacking in you. When you feel a little sick, so you want to rest a little, so you sit and all the kind of things come in to you and then you have a right and you justify it and because

you're sick so you cannot do anything - a little bit more against the grain, a little bit more of austerity, a little bit of telling your mind not to be too active, sometimes telling your stomach not to have too many rumblings and not to be satisfied too easily. Sometimes not to drink too much because it is so lovely. Sometimes not to talk, sometimes really to wrong, and to find within yourself that kind of a rest that you need in order to become a poised man in equilibrium of a person that can stand up straight and say, "I am, even if nobody else is, I am." That is what you have to learn. Your own feet. They are given to you to stand on. You can, on with that what you stand on, your past, also your own - entirely your own - unconscious, mechanical whatever it is, still it's your own, because it made you what you are now. And now you look and you see what you can do. And with whatever is in you, whatever are the talents, whatever are the gifts, whatever is an ability, whatever is a wish, whatever of your state, whatever it is that you have to spend energy on in order to solve problems, ordinary life's problems - sometimes very stupid, imaginery problems, sometimes quite real, sometimes suffering, sometimes really not knowing. All the time, go on - go on - there is no reason to stop. Even if you suffer, even if you're so god-damned sorry for yourself - get busy! Do something! I don't care if you pick grass. Get out of such states. Dob't allow them to eat you up. Then you become gradually a man because you wish to grow. All kinds of unnecessary nonsensical motions on the part of yourself, when you say, "I'm nervous," or, "I'm this and that," it isn't true. You can at any one time be absolute. You can stand so that you are don't moving any more. At such a time

you reach a state of a moment, compelling yourself to be - then - that - and no more and no less - that you do in the eyes of God. When you ask, really, "God help me - Lord have mercy," and you stand, and you don't move if you don't wish. But for one moment something takes place in you and then you say, " I know now." After that, such experiences in ordinary life you remember. And then if in imitation or in remembrance, you stand still to try to recall that kind of a moment of Infinity, which you have experienced for yourself, and then you say to yourself, "That was really in memory of that what I will never forget."

So tomorrow is another day. Those who will be here tomorrow, you must prepare tonight. You may have a meeting at the Guest House. Say what you can say. Do it right. Be reasonable. Try to understand each other. Try to help what you can. Try to be for yourself what you are. That will help them. Have an attitude of willingness to share your life. Don't think you will lose it. You have enough. You will never lose it. Your selfishness will keep more than enough for you to live with. You will still go to bed with that what is your body, with all your thoughts and all your feelings, and you turn around and you shut your eyes and close out the rest of the world, because that is you - in bed with your world, hoping to sleep, and usually you will, and expecting the Lord to help you to open your eyes the next morning.

So we won't make it too long because you have movements. Who will be in movements? All right. Jean, you will be leading it? Huh? Where is

Jean? Yah? Will you have any help?

Jean: Arlene.

MR. NYLAND: Arlene? All right. First attempt is it Arlene? Arlene where are you? You have to teach?

Arlene: I think so.

MR. NYLAND: Then you already know how difficult it is. All right? Good luck. Have a good movement class. Those who don't have to go home, work a little longer on what you were busy with. Profit by it. The extra attempts you make. It is sometimes very small - the extra attempt. Since I have told you a few stories about Gurdjieff is a little bit of a story of a young man who happened to be at school. And he had to learn his lesson. And there was someone else - a friend of his who lived -- and he could see his window in the courtyard - he lived in another apartment. They were in the same class. The other fellow always seemed to know a little bit more and always had the right kind of an answer. And this first boy studied and studied and he just didn't understand why it was. So one day he decided to wait and see when the light would go off in the other little apartment. He turned off his light, as if of course that he was going to bed. Five minutes later the other light went off. So he said, "Oh, that's it. It is just that little margin." This is a miracle. Because you don't know how much. When you stay in your unconsciousness you won't see. But when you turn off the light in order to perceive better, then you recognize that things are so simple, because this other fellow, he just gave that what Gurdjieff would call 'pepper in a certain place'. That

what was necessary just for that was paying the postage. And the postage may be very small. Not even airmail. But at least, it was that attempt, and that made that boy a little different from the rest. And so when I say about here is today, don't follow the line of least resistance all the time, every once in a while put a little monkey wrench in the machinery of your own mechanicality. See what you can do when happens-when it happens that you give too much oil and see what happens when you don't give it enough. And see what happens if you insist that certain things should be continued because you wish it to continue and you've made up your mind it has to continue. "Never mind my body how you ache. Never mind of the different things I've set up to do that I would be a little bit more enjoyable that I even would take off the time in the evening to sit and read a detective story." I say then, "No, not tonight. Tonight no cream in the coffee. No sugar. Tonight I want to be simple. To night when I go to bed I want to be sure that I've made a certain kind of effort and that my Conscience at that time can be told, 'This I did for the sake of my growth.' " If you can go to ben like that, your waking up tomorrow morning, I would say, would be full of a desire of something else, because you will remember. Each time you make an attempt to Work, there is something deposited in your savings account. It will accumulate, in time, dependent on how trustworthy the savings bank is. But since it's your own, since you are the director and the manager, and the sole stock-holder of the savings complany, you can make the laws, and you can change them. And for that reason, that what is deposited

always will remain your own because it's not going to be subject to the conditions of the Earth when banks fail and it need not depend on the government bailing you out. Whenever you make an effort it goes in your own savings account and it may be very small, at times it may be a dollar is already acceptable to build the savings account up in time, if that is eaten, and in time if that what you invest is really used for certain purposes it will show a profit and interest because the interest of that what is you money is invested is represented in your own interest in Life. That is how it comes out as interest of your savings account. And if the savings account, you being what you are, it will remain safe until you can spend it in the way you wish to spend it. And maybe at the time of your death you take all that you have and you buy, like the little story of Carl Sundberg, you take a ticket to the end of the world. All of that what is your possession is enough for the ticket. And the ticket you put in your inner pocket of your jacket and you set out on your journey to the region, as he says, "Where the railroad meets the horizon," and where at that time the rails are not running parallel any more but will become zig-zag and you finally come to the country where the babies have bibs on and where everybody is zig-zag. That kind of understanding about Objectivity of the kind of Life that is completely different from that what we know gradually will try to find out and if you put account, take account, put deposits in your saving account, and you accumulate, there will be a time in which you can draw almost checks until Infinity, "I will pay on demand." And the check has no date.

The only date that is there is written in letters of blood - "Infinity, this year, this day, I will pay in Infinity, upon demand what has been deposited for the sake of buying my freedom and to pay the ransom to Mother Earth."

So I'll see you tomorrow. Have a good evening. Good night.

- - - - - - - - - - -

MR. NYA~~JAN~~LAND: Since we have no loud-speaker system, the end over there, it's rather difficult to hear what I'm saying and with acoustics so it's - if you want to come up here, after you've finished with your meal anyhow you can drink coffee almost any place.

What amazes me all the time is how sick peoples are. I have been saying so many things already over several years - and it doesn't seem to penetrate very much, and particularly when it has to do with the general behavior or the consideration of other people or what should be the proper attitude regarding Work or what are the considerations that one has to think about when you come to the Barn and what are the preparations that one must go through in order to pay a little attention to what already exists. And it hangs to gether naturally with responsibility. But so often I've said how people should behave and what they should try to do, and then as soon as I've said what I wanted to say, the next moment it's kind of forgotten. I'm really not blaming because I know that must be the condition of an unconscious state. And I try to recall how I was when I was completely

unconscious - before I ever met Gurdjieff. Still, it is difficult to remember because if I try to think about it, naturally I love to interpret it in such a way that it is pleasing to me. So that then when I look up some old notes that I happen to come across when I was a boy of, let's say of fifteen or perhaps growing up twenty, twenty-five, an age in which of course we at the present time many of us are still more or less vacillating between an ordinary little chicken and a well grown up mother hen. I try to think then, how did I feel, and judging by the little note, I know there was something. And I try to recall that part of my youth. And I try to see how I living perhaps in different conditions than what we are living here, and partly divided by still being in Holland and then at that kind of an age coming over here and being affected by a variety of different kinds of conditions, how did I take certain influences - orders perhaps or suggestions or considerations from other people - and to what extent was I open? And it is not right of course to compare. At the same time I must be amazed because it's me who is amazed. And I remember my youth, and I remember it very well. And perhaps we live under such terrible conditions at the present time of superficiality that you don't let and don't allow even anything to penetrate into you sufficiently so that you're already satisfied when it happens to touch you, that it not even penetrate through your skin. And I don't want to assume that the skulls have become thicker. And that because of certain changed conditions in the physiognamy of people that they now are a little bit more difficult to touch or even to penetrate. And what is it that we can

do in order to change that kind of a condition because something has to be done to change it. There is no question about it in my mind that people have to become much more intelligent, much more sensitive, much more considerate, much ore - almost I would say 'emotionally involved' - and affectionate, and love each other in the right way, so that then on that kind of a basis you can understand each other a little bit better. So I'm compelled to repeat many times certain rules we already have set out to - let's say promulgate - to start with what is needed regarding attendance here. What is needed regarding people who come and don't announce themselves sufficiently and then all of a sudden there is a little influx and everybody else has to take care of them in some way or other that there is no particular consideration or arrangements for such a thing, and I don't understand it, that sometimes things take place and then a couple of days later I hear again, "Well nobody tells me anything." All that for me is such blatant nonsense. Anyone who is really interested in the furthering of the ideas that we are, at least at times, profess, there is more than enough opportunity to find out what is what and how to do it and how to be. And there is till too much of that kind of a flippancy that goes along with a so-called 'interest' and it is not a real interest at all. It's still a happy-go-lucky. Much too much of that. It's a little better with people coming here now early in the morning. After last night, what I said about making the day a little longer, of course, there was a response. I can keep on telling you, and then of course you will remember. And then when you do it, you do it because I have told you.

I tried to tell you last night I don't want you to do anything for me or because I happen to say it. All I wish is that there is something in you of your own Conscience that starts to function and that you follow your Conscience and it is your decision that counts, not mine. Try to be a little bit more considerate about a group of people who get together for a certain purpose. Try to remember that during the time that you work physically together that you have some kind of an aim in mind that is not just a matter of - again - of happy-go-lucky, ~~you~~ to just take things as they come, but be a little intense and don't spend too much time talking too much and"don't sit too long where you shouldn't sit," you know I quoted that once, but wrongly - because I didn't make it right. It is Mullah Nassr Eddin who said it. These are the things that I would like to see in your posture, on your face; I've spent some time in explaining the expressions on a person's face, and how it can be used as a language. In general I'm not really satisfied entirely. I probably never will be. But , I could be a little bit more satisfied. Things are still taking place which should not take place at all. With a little consideration and forethought you can avoid a great deal of it. When I said a person doesn't come just for lunch here, I mean that only those who are actively engaged in their ordinary business, like on a Saturday, can come then for lunch and go back again to their job. But on Sunday, a person comes - or he doesn't. If there is such necessity of attending to your own business, stay away. We don't want you for lunch. It is not just a little restaurant where one comes

and eats a little and then perhaps listens to what I have to say. You come here for Work, you don't come here for me. You don't ~~have~~ even come for having me say certain things. You don't come because I happen to play piano a little bit. You come here for your Soul. And how in God's name will I ever tell you that enough? Try to eliminate all these nonsensical ideas that you do it for something else. Either you are in earnest about that kind of a question, and then your life will take on a different kind of a coloration; but not the same old thing all the time. There has to be a change in these kinds of things. And I will - I've said it before - I will know this. I will see it. I will judge by it. I will still say that I will allow certain people to come and some I don't. I've suggested that certain times certain people are not right for this group as a whole. I've said that I don't want them here, or that I don't want anyone to associate with them. I repeat it. I don't want things of that kind to happen. The Barn is a closed unit. And those who belong - they are welcome to come if they understand it. But then for heaven's sake, do what I suggest every once in a while, because I happen to know a little bit more than any one of you. Otherwise how will you have any kind of a trust? How is it when you violate little bits of ordinary rules - things that are not attended to and you can just leave - just leave them be for someone else to do? You do it. When there is something wrong, you fix it if you can; or you get someone else to help you. Don't criticize. No one is there without sin. And who will pcik up the first stone? It's like a sermon today, and

it is like a Sunday, and it is like something that I would like you to put somewhere inside of you that you won't forget that easily and that you honestly can make up your mind that you can take now what you can - whatever there is that you can take. You don't have to take all of it, but something to give a little more color - and real indelible color - something that won't fade. No ersatz - the real thing, for yourself so that actually you make up your mind and say, "Now, I understand what it is to be a man. Now let me behave like that, during this afternoon." The chances that are there all the time, the opportunities for you, why don't you take them more? And I mean this in general. I don't want to accuse anyone and therefore don't take it too personal when you think you're already perfect. Because in that case, I've nothing to tell you. All of us without exception are stupid, in the sense that we mean it for the preparation for an Objective Life or viewpoint. It may be that you are in ordinary life very clever and it may be that you're able and have capacities and even talents. As far as the development of yourself for either a life hereafter or for the building of a Soul during this particular lifetime or for the settling of your Karma as you understand it now while you are alive on this Earth, all of that, whatever there is as equipment, whatever you are as a personality, is very very small and you're intellect, in regards to that what it ought to be, is still in a stupid state. When Gurdjieff calls it 'slugs', it is not very nice, is it? When you see a slug and you see how it behaves and you have an idea that perhaps that a slug has no intellect whatsoever. And you're quite

for that what you aim at your intellect is just in its infancy. It doesn't mean that there are not potentialities, of course they are all over the place. For anyone who wishes, he can grow. There is no question. No one will ever be in your way, in your wish, that you want to grow up. Not even the devil will prevent you. Not even Mother Nature will be able to keep you when there is that real wish all you have to do is to continue with it, continue and continue, time and time and time again, it doesn't matter how difficult it is. When you want to be a man you are not going to be faced by a little bit of an obstacle. And that is the kind of determiniation I feel that you need. It is like a new life. We are constantly having new babies. The latest is the Block baby, a little girl, born this morning.

We drink to that Life. You can connect it if you like with the father and mother. I would like to drink to the Life which just now has appeared on Earth, for which some people have to take the responsiblity, and which I hope will grow up in a form where there is not too much pressure from the form preventing Life to come out. I hope it will be a long time before such Life becomes a little bit too determined and I say too 'pressurized' and too much 'written on' and Gurdjieff would call it, that it will lose that what is now spontaneity; and I drink to the possibility of such Life being kept for the purpose even it was created on this Earth and I hope that in your thoughts now, for one moment, you consider Life as you know it - real Life, which is identical to that what just has been appearing of this Earth in our

small circle and that is why it happens to touch us.

To that Life in that baby.

END TAPE

Rough rough draft: Andy
poor tape, particularly
part II - had to guess
at words